Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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DOCTRINAL.

FOR THE CHRISTIAN REGISTER.

REVIVALS.—No. 1.

We hear a great deal, in these latter days, of what are technically called "revivals of religion." Open some of our religious journals, and you will find no small portion of their pages devoted to the relation of the wonderful excitements and marvellous awakenings that have occurred, or are now occurring, in various parts of the land. Go into some of our villages in the interior, and inquire the cause of this daily ringing of the church bell, this perpetual and multitudinous flocking, from morning to night, of young men and old, children and females, to the vestry and to the school room; and you will be told that they are summoned to the conference-meeting, the inquiry-meeting, the anxious-meeting, and to manifold other meetings, designated by phraseology equally uncouth and strange. Enter one of the almost forsaken dwellings, and ask the sad and solitary inmate, why his mansion is thus vacant and desolate, and why his countenance wears that cheerless and dissatisfied air—and he will assign as a reason, that in this village a great "work of the Lord" is going on—an exuberant "outpouring of the spirit" has been experienced—that religion, or what is called religion, has become the absorbing object of interest and attention, to the exclusion of all other thoughts, and to the neglect of duties the most obvious and imperative. He will tell you that his house is not that quiet and comfortable abode that it once was. His family, his wife and his children, have been inveigled into the belief of that false and most pernicious opinion, that religion cannot take root and flourish in the retirement of home, in the solitude of the closet, or in the private communion of devout thought and feeling among the happy circle which nightly gathers around the domestic hearth. They have been impressed with a persuasion that it will wither and droop, unless it be made common and notorious, the object of universal report and public observation. They think they must seek and get religion abroad, among crowds assembled for the same purpose—where the general sympathy may be excited by the relation of individual experiences, and where the feelings may be touched, and the passions be aroused, by terrific representations and impassioned harangues. The consequence of this is, that the house is utterly deserted, except at those seasons when it is appointed as the theatre of religious operations. The younger members of the family, as yet unqualified to take part in the excitement, are left to take care of themselves.—The domestic arrangements are forgotten, in the careful and continual preparation for religious exercises. The dutial of the filial, fraternal and conjugal relation are omitted, as unimportant or worthless, while the mind is so intent upon spiritual objects. And sometimes worse things than these occur—when the tranquillity of a family is disturbed, and the mutual confidence of its members annihilated, by the odious spirit of distrust and bigotry—when the child, formerly distinguished by its affectionate and respectful demeanour, is led, by its fancied superiority of religious attainments, to look upon its natural guardians with suspicion or pity—and if checked in its movements, and restrained in its wanderings, may even regard them as belonging to the scoffers and opposers, the enemies of God and of the human soul.

To produce excitements of this kind in towns and villages seems to be regarded by one portion of the Christian community as a very desirable object. It is one, for which great exertions are made, and constant prayers are offered. The existence of such a revival is considered and mentioned as an unequivocal evidence of the immediate presence and special interposition of God. It is even named as one of the criteria by which the truth of religious doctrines may be ascertained—and it has been asserted, that that system alone can be true and divine, which countenances and promotes such revivals. It becomes therefore an important inquiry, what is the nature and character of these excitements? For by the decision of this question, we shall be enabled to determine whether they should be fostered and encouraged, or whether they should be discountenanced and deprecated.

In these and the following remarks, I beg that I may not be misunderstood. Let none be so indiscriminating or uncandid, as to charge me with avowed indifference or hostility to the growth and progress of religion among us. The appearance of this communication in a professedly religious paper might be deemed sufficient protection against such surmises and accusations, did not every day's experience show that there are readers, of a certain class, so obtuse and disingenuous, as to misapprehend and misrepresent every statement which is left at all unguarded and exposed. Let it then be distinctly understood, that I rank myself with that large and rapidly increasing class of the community who earnestly desire and pray for the increased prevalence and efficacy of pure and undefiled religion. When I look at what Christianity has done for the religious character and moral condition of this community, I heartily rejoice, and bless God for its holy influence. But when I compare the virtues and spiritual attainments of the best among us with the high standard of gospel requisition—when I contrast what has been done with what may be done and ought to be done—when I reflect how much is commanded, and how little has as yet been accomplished, I confess that I am led to wish and expect, that an earnest spirit of reform and improvement may go abroad among us—that our religion may be more highly prized, its obligations be more widely recognized, and more deeply felt; and its efficacy be witnessed in the increased piety and purified morals of our citizens. And I rejoice in witnessing what I regard as the signs and evidences of such a reformation. I think it must be apparent to every one who has observed the religious state of our community for a few years past, that there has been manifested a gradually increasing interest in the subject of religion—and that too not merely of a speculative nature, as might have been expected, from the state of doctrinal discussion. It has been an interest of a very different character—an interest for that kind of religion which alone is good for any thing—I mean practical religion. This interest in religion is nothing sudden or unaccountable. It is the natural result of that faithful and earnest exposition of the plain, practical parts of the Gospel which has distinguished the preaching of this region, ever since it broke loose from the thraldom of systems and creeds, and dared to be rational and intelligible, even at the hazard of being noted and denounced as heretical. The fruits that we now see springing up all around us are the growth, in no small degree, of the good seed planted in times past by such men as Buckminster and Thacher, and by others yet living equally zealous and active in this best of all enterprises. It would indicate great inefficacy in the truths which have been so long proclaimed, or a very culpable indifference in the recipients, if no such effect had been produced. Rejoicing as I do in this great and growing attention among all classes to this most important of all subjects, I own that I should feel grieved to see it stopped in its midway course by any admixture of false views or fanatical practices.—For I take it for granted, that no system, of religion can prevail and flourish among us, unless it be scriptural, rational, intelligible. No religious devices or practices will be tolerated, unless they be proper and decorous. There is too much intelligence and sense of propriety in the community to permit phrenzy and disorder to gain ground and triumph. To guard and caution the reader against these will be the purpose of the following papers, in which I shall speak with great plainness and freedom, yet, I trust, with strict truth, about what are called "revivals of religion."

ZUINGLE.

MR. MOTTE'S SERMON.

We last week promised our readers some extracts from Mr. Motte's Sermon, the preface of which we then published. We find it difficult however, to select from it without doing it injustice. We have therefore taken the first par of the Sermon, as it stands, without any omissions. It is from the text i. John v. I. "Whosoever believeth that Jesus is the Christ, is born of God."

AMONG the blessings of God which in the hands of men have sometimes turned to heavy woes, not the least remarkable is the prescribed condition of admittance to his church. Observe what our heavenly Father requires in accordance with the simplicity that reigns in all his works, and then turn and see what ignorant man often exacts conformably to the awkward and complicated constitution of human systems. God asketh for the heart in its peaceful humility. Men too frequently demand the mind perplexed and tortured by the unconquerable difficulties of metaphysical speculation. There is vain mourning, and bitter distress in the anxious bosom of many a humble aspirant to religion: there is envy and strife, opposition and hatred between the churches, whose professed object is the serene spirit of piety and love, whose common guide and ruler is the Prince of Peace. Whence is the cause?—Men have added to the commandments of the Lord; and there may be reason to fear, the threat is partially fulfilling which was uttered in the vision of St. John, 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book.' May grace from on high, given us in the humility of our pretentions and the simplicity of our faith, enable us to escape them, and then, 'fear not, little flock; for it is your father's good pleasure to give you the kingdom.'—

What is the condition of admittance to his kingdom or church? What makes us the subjects of Christ? According to the Scriptures, simply the belief that Jesus is the Christ, the Messiah, the Anointed to office, the Son of God, the King of Israel; for all these seem to be equivalent titles, used to designate that remarkable personage who had been promised to the patriarchs, and foretold by the prophets, and who was expected in the world about the very time that Jesus of Nazareth appeared.

I would proceed entirely on scriptural grounds; and I beseech you, my friends, to observe that the chief thing proposed to our belief in the New-Testament is the *official authority* of Christ, not his *personal nature*. His followers were admited to his infant church on professing their belief, that he was, either the Supreme Jehovah on the one hand, or the human Son of Mary on the other. This will appear more strikingly if in reading the New-Testament we sometimes substitute the word Messiah, which is his more proper official designation, in place of the word Christ, which has now come to be used almost altogether as his personal name, though it has the same meaning with Messiah, one being Greek and the other Hebrew, signifying the Anointed; and anointing we know was a ceremony used among the Jews when inducting into certain offices, particularly those of Prophets, Priests, and Kings.

Hear now the Angel announcing him to the shepherds, even at his birth, as* 'a Saviour, which is the Messiah, the Lord.' This was the character in which he was acknowledged and followed by his apostles through every sacrifice. Hear Andrew saying to his brother Simon,† 'We have found the Messiah, which is, being interpreted, the Christ.' Hear Philip communicating this great discovery to Nathaniel,‡ 'We have found him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the Son of Joseph.' Listen to the Saviour himself discoursing with the woman of Samaria about the means of attaining eternal life, the end of all religion. He says to her,§ 'Whosoever believeth in me shall never die. Believest thou this?' Now how is her assent expressed? 'Yea, Lord, I believe that thou art the Messiah, the Son of God, which should come into the world.' What was the faith that was sufficient to draw forth a special blessing upon Peter and establish him in the rank of an apostle?‖ 'We believe and are sure,' says he, 'that thou art the Messiah, the Son of the living God.' What was the faith on which the Saviour declared that he would build his church so that the gates of Hell should not prevail against it? What was it but simply this?¶ 'Thou art the Messiah, the Son of the living God.' What candidly is the chief and fundimental declaration of the whole Gospel? Why was it committed to writing and handed down to us, containing this assertion so often repeated, while we know that many astonishing miracles which were wrought are not mentioned in it? Let St. John, the favourite and most intimate friend of Jesus, declare the end for which he wrote.** 'Many other signs,' he tells us, 'truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Messiah the Son of God; and that believing ye might have life through his name.'

And what was it the Apostles preached after their master's death? The book of Acts is the history of the establishment of the first churches. What does it always exhibit as the first essential truth on which they were formed? Read it throughout. St. Peter's first sermon converted 3000 souls. What was the word which they so gladly received? This was his conclusion which he urges on them with such commanding emphasis; †† 'therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Messiah.' ‡‡Philip goes to Samaria to build a church. What was his doctine? In one word, 'the Messiah.' In short the Apostles preached daily, in the temple and in every house; and what was their leading doctrine§§ 'They ceased not to teach and preach Jesus, the Messiah.' But our time forbids farther citation of authorities. In fact the variety of testimony to the point, sets quotation at defiance, and therefore must render it unnecessary to you who are familiar with the Scriptures. You there see the leading doctrine taught as the foundation of our religion is, that Jesus was the Messiah, or what we have sufficient reason to believe was understood as a term of the same import, the Son of God. This is the faith that makes the Christian. This is the faith, simple though it be, unpromising as it may appear to him who knows no other faith but the profession of the lips, or the languid supposition of the fancy, or the abstract and inoperative assent of the understanding, this is the faith through which we are born of God, and overcome the world.

But how can these things be? says the enthusiast for faith, while in the very question he evinces the doubting disposition of Nicodemus: How can belief in so simple a proposition account for the prodigious effects ascribed to the energy of faith in the scriptures? Now askest thou not this in forgetfulness or distrust of the power of the Most High? Could not he who formed us, so constitute, or so control our faculties, that they should be affected, by any truth which he might present, to any degree or result which he might appoint? But such a truth as this must naturally have wonderful efficacy, where it is received into the mind unclogged by any error and unopposed by any doubt, for it is unbelief in any degree that destroys the power of a creed, not the small number of articles in it. Now think what this truth implies; a message and such a message, from the throne that stands above the universe!—Let its tenor be even unknown; and still how many overwhelming ideas, how many astounding conceptions, glorious imaginings, thrilling hopes, lofty sentiments spring up at the thought, and set to work, as to the work of life and death, every principle in the soul which feels its solemn import. Let this one fact, that a message has arrived from heaven be suddenly communicated with entire conviction to the untaught savage of the desert, whose eyes have never been brightened with the moral light which blesses us around continually, and then away with him for ever to the remotest solitude of his wilderness; and think you that this one idea, in its isolated and sublime simplicity, will not command him, the whole man, so long as doubt is absent? In his solitary musings his soul will feed upon it, till it shall be wholly engrossed by the beauty and power of the thoughts that cluster round it, and his spirit will grow thereon till it has enlarged itself to the boundaries of time and the universe. He would be a theologian, and around this one simple truth that blesses him, would assemble faith, and hope, and love, God, Heaven, Eternity. But what would his little system of divinity be, compared with the full and satisfying lessons which *we* have received from the teaching of Jesus? The gloriousness of his hope would be dim indeed beside the assurance of joy which we have derived from the detailed, explicit and repeated declarations of him who had the Spirit given him without measure. Brethren, you know it is in its details that the Gospel has made you blessed. It is the application to yourselves of each commanding assertion, each touching appeal, each compassionate assurance, each tender promise that flowed from the lips of Jesus that has made your hearts leap for joy. It is the authority of his precepts and the persuasion of his most eloquent example that has kept you in the path of duty. Had he but stood upon the earth for a little while in cold and unpitying silence, and only stretched forth his hand to bend the iron rule of nature into acknowledgement of his credentials from the skies, *that* would have been much indeed in the darkness wherein the world was groping: for the Messenger sent would imply the existence and almost certainly the benevolent character of him who sent him; and then for ever after you would have seen the God and Father of all sitting at the head of his creation, and swaying the sceptre of universal providence.

But now you have heard the beloved of the father speak as never man spake before, and you now know, as philosophy in its loftiest soarings could never know, that your Father in Heaven loves you with an everlasting love, more tenderly than an earthly father or mother can, and is watching over you in every step you take, in every breath you draw, with a guardian care that will not fail when the solicitude of human affection, the purest or most interested shall be exhausted. He has sent his Son. Jesus is come your friend, my brethen, if you will have him such. He is come to tell you the wonders of his Father's kingdom; to persuade you with most moving earnestness to think sometimes of them; to arouse your slumbering moral energies; to awake your longing for peace and heaven; to tempt you away from sin; to win you to himself; to reconcile you to your neglected God, your forgotten Father. Will you not believe him when he tells you, that he has removed every obstacle that interposed between heaven and earth? By the grace of his gospel, the way is open, the path is plain, the ascent is easy; all that is wanted is your wish to go, your struggle to be free. He has done his part at a heavy cost, and the tears that he shed, and the sufferings that he bore, and the death that he died for you in his love, proclaim that all is done, save that your hearts may not be melted by it to penitence, nor your resolutions braced by faith to the requisite energy of endurance and of action, through life and through death, in the service of your merciful God. What wait you for? Fear you there may be bars of adamantine strength across the portals of heaven? Has not he said in the name of the most mighty, they shall be broken? but you must put forth the arm, nerved by heavenly faith, to the task, and believe it is your sins alone that interpose the difficulty. Or weep you in the sorrow of a broken heart? Sink you in dismay at the troubles and hardships that beset your path in life, the perplexities, the trials that war against your peace? Remember that Jesus is from God, and the consolations of his word stand fast forever, the pledges of his love shall never fail. Sustain your soul on the promises of his grace, and it shall not be moved. His revelation offers you a celestial spirit's wings to raise you above the world, and if you will receive them strong in faith, unwavering in the conviction that Jesus is the Christ of God, and his authority over you supreme, you will experience in yourselves and you will prove to the world, that he who believeth this is born of God, and he who is born of God overcometh the sin and sorrow of the world.

But now woe to the folly of self-deception in the estimate of our compliance with the condition! Sorrow for the misery of a most common, but a most fatal delusion which is spreading darkness and the snares of death over some of the bright regions of Christendom! Alas for the vanity of the heart of man! the sluggishness of uninquiring presumption! the spiritual complacency, yet affected humility, of resting in speculative faith. Faith it is indeed termed; a dead faith you may hear it called, bnt it is in reality no faith at all, no true belief, or else it would act itself out. Brethren, we may pride ourselves in vapouring through the world as champions of the faith, and scorn to doubt, as we scorn to listen to opposing argument, but all the time every impartial observer may with grief be obliged to doubt for us, for lack of those fruits of faith which alone prove it genuine. These are the test, and I beseech you be not satisfied without them. By these alone may you have unquestionable evidence that you do believe, when your belief speaks out for itself, with the free and uncontrolled power of cheerful habit, in the steady performance of your Christian duties. If you believe that Jesus is the Christ, you are born of God and overcome the world, for if you truly and deeply and undoubtingly believe this, you feel that when he commands, it is God commands, and you dare not turn away at the peril of your souls from that voice which shakes the heavens and the earth. Receiving him, we receive him who sent him; and then we cannot, must not, will not sin; we are born of God, and the world is at our feet. Thanks be to God who giveth us the victory, through our Lord Jesus Christ.

* Luke ii. 11. † John i. 41. ‡ i. 45. § xi. 26. 27.—‖ John vi. 69. ¶ xiv. 16. 18. ** xx. 30. 31. †† Acts ii. 36. ‡‡ viii. 5. §§ v. 42.

RELIGIOUS INTELLIGENCE.

TRAVELS IN MESOPOTAMIA.

A book has lately been published in London, with the following title;—'Travels in Mesopotamia, including a Journey from Alleppo, across the Euphrates to Orfah, (the Ur of the Chaldees,) through the Plains of the Turcomans to Diarbekr in Asia Minor; from thence to Mardin on the borders of the Great Desert, and by the Tigris to Mousul and Bagdad; with Researches on the Ruins of Babylon, Ninevah, Arbela, Ctesiphon and Selucia.'

A short and respectful notice is given of the book in the June number of the Monthly Repository. Every thing authentic, relating to this country, must always be read with deep interest.

We select the following remarks from the Review of the book.

Mr. Buckingham travelled in dress and outward conformities as an Arab, under the protection of Hadjie Abd-el-Rakhman, a merchant of Mousul, returning from a pilgrimage to Mecca The Hadjie was a worthy man, and though, on account of his pilgrimage, entitled to and professing a character of peculiar sanctity, he was not on that account, as is usually the case among Mahometan (perhaps also among some other) professors, a fitter subject for suspision than confidence. The Arab proverb says, "If thy neighbour has been once to Mecca, suspect him; if twice, carefully avoid him; if thrice, make haste to remove from the neighbourhood of his dwelling." They crossed the Euphrates at Beer, of which, as indeed of most of the other striking positions during the journey, there is a beautiful woodcut view, designed as a vignette, the best of all modes, we think, of illustrating a work of this sort. From thence the journey leads to Orfah, which all tradition and authority assign as the ancient city of "Ur of the Chaldees." In every point of view, we should judge this city to be an exceedingly interesting and delightful spot. The beautiful lake on which it stands is filled with an incredible number of fine carp, which are considered as the gift and under the protection of the patriarch Abraham, the tutelar guardian of the city. They are forbidden to be caught or molested, though Mr. Buckingham partook of them at a supper in the convent of the patriarch of the Syrian Church there. Here, as in other parts of his journey, he found churches of Syrian and Armenian Christians tolerated, as well as the Jews, by the government, at the expence of a heavy taxation for their heresies, and bearing deadly hatred not only towards the Heathen but towards each other.

Orfah, our readers are probably aware, was the Edessa of the Greeks, and under that name became the scene of the bold attempts of the crusaders, who, in 1097, founded there the first principality of the Franks, under the counts of Edessa; from whom it was conquered by Zenghi about 1142, only thirty years after which it was visited by Benjamin of Tudela, and subsequently by De Haiton, Tavernier and Pococke. Haran, the ancient residence of Abraham and Laban, is pointed out at a distance of eight hours' journey. Here and throughout the Journey, the leading incidents of the Pentateuchal history live in local traditions, and the habits of life bear perpetual and most striking illustrations of the manners recorded in the sacred history. In the same way the beautiful account by Xenophon, of the retreat of the ten thousand, is verified in its descriptions at every step. The habits of the people in these regions, under all the various changes of their civil and religious relations, are as immutable as their deserts, their rivers, and their mountains. Mr. Buckingham has had the opportunity of redeeming the character of Benjamin of Tudela from the reproach under which he was always laid, of gratifying his national vanity by exaggerating the numbers of his scattered countrymen resident in these cities of the East. Under all the parculiarities of

their situation a considerable decrease might naturally be expected, but the accordance with the Jew's account of the numbers observed in the hasty progress of the Christian traveller, gives every reason to believe that the testimony of the former was by no means exaggerated.

From Orfah Mr. Buckingham had a circuitous journey by Mardin and Diarbekr, and thence to the Tigris at Mousul, by Dara, Nisibis, and the plain of Singar, a district in the possession of the Yezeedis, a semi-christian sect, who are reported to be reverers of Satan, possibly from some Manichæan tendencies, which time and ignorance have made more gross. The Turkish government is every where in-sufficient to repress the swarms of Wahabee reformers and brigands who render all travelling dangerous, and appear to have possession of all the open country from Arabia to Persia. The existence and continual progress of these ascetic Barbarian Puritans are most singular. A leader only seems to be wanted to lead on the fanatic inhabitants of the desert to rival the conquests of the first prophet and his immediate successors.

A short distance before reaching Mousul, though not precisely on Mr. Buckingham's route, are, or are supposed to be, the ruins of Nineveh, of which nothing is visible but those mounds and debris of ruined cities, scattered over a large area, which characterize the remains of Babylon, and from which "many antique gems, intaglios, and hiero glyphic devices on stone, have been dug up." In Mousul there are fourteen Christian churches, viz. of the two Chaldean sects, nine; of Syreans, three; of Jacobites, one; and of Roman Catholics, also one. "Of the particular differences of faith between these sects," Mr. B. says, "I could learn nothing satisfactory.—The children seemed to follow implicitly the footsteps of their fathers, and no one trouble, himself about the faith of his neighbour, being content with believing that there was an irreconcileable difference between it and his own, and never attempting to accommodate or unite them." There are about 300 Jew families, who have a synagogue for their worship.

From Mousul the journey lay along the eastern side of the Tigris by the ancient Arbela to Babylon, to Ctesiphon, and Seleucia, which terminate the journal. The description of the Babylonian remains is founded principally upon, and goes to corroborate and confirm, the previous researches of Mr. Rich, the British resident at Bagdad, whose plans and views Mr. B. has very properly copied. Every research into the topography of this most interesting district tends to confirm the accuracy of the scriptural and ancient Greek histories concerning "the glory of kingdoms, the beauty of the Chaldees' excellency," and to impress the mind with the vast and stupendous character of the monuments of the Assyrian empire, now marked only by the mounds which their crumbled ruins have piled upon the plains.

Mr. Rich and Mr. Buckingham concur, as it appears to us very properly, in identifying the Tower of Belus, not with the smaller remains which have usually borne that name, but with the Birs Nimroud, of which four stages, out of eight which the ancient historians describe, remain; the lower of earth and sun-burnt masonry, and the upper of the almost indestructible burnt brick-work of the district, apparently rent assunder by the action of fire.—"Thus saith the Lord of hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire."

There are now in Bagdad about 10,000 Jews: Benjamin of Tudela, probably by some accidental error, makes the number, in his day, only 1000.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 11, 1827.

A few weeks since, we stated that the question had been asked in the Recorder and Telepraph, whether a man could "place his son, during four of the most valuable years of his life for the establishment of principles and character, at Cambridge College," It needed no spirit of prophecy to foretell, as we did, that we should be favored, in the reply, with a new edition of the slanders, which for many years past have been unblushingly reiterated and reiterated by orthodox publications. But it did need a spirit of prophecy to foretell with what heightened coloring and double refined venom, these slanders would, on this occasion be sent forth. But our readers will have no right conception of them without seeing them as they stand in the following extract from last weeks Recorder. Alluding to the question, as given above, the writer who has dared to profane the name of Hollis, by adopting it as his signature,—says;—

"This question proposed in a late Recorder is one of no inconsiderable magnitude. Cambridge College is an institution venerable for its age, its wealth, the talents and learning which have shone in its several professorships, and the rich moral and religious blessings which it formerly poured forth over our churches and villages. And there are now clustered around it and embarked in its present enervated system of morality and religion not a few, whose names are respectable in the literary and civil world. Of Cambridge College as it once was, when the pure truths of the gospel breathed a healthful and life-giving influence through its halls, spoke from the chair of authority, and were associated with the name of every teacher, I am no enemy; and God forbid that a college under such an influence should have an enemy. Cambridge is the darling child, the first-born of parents whom we love, whose names we profoundly venerate, whose memory we cherish with the liveliest gratitude.

But to the eye of the *devout Christian*, Cambridge is not what it once was. Its moral and religious glory is departed. The man of faith casts a tearful eye over its desolations. He finds here and there a broken fragment, but where are the noble pillars which supported its ancient dignity? What glory can the Christian discover, where the glory of the gospel is not? Shall we be reminded of the rich stores of ancient learning there laid open to the student, a library of some twenty thousand volumes, a splendid cabinet of minerals, experienced professors and learned lecturers? What are these but splendid baubles, or engines to lay waste the Church, unless sanctified by the Spirit of God and consecrated to HIM who bought us with his blood? They impart but that wisdom of the wise which God will destroy, and that understanding of the prudent which He will bring to nothing. For the sake of *such acquisitions*, will the Christian parent feel himself justified in placing in such imminent jeopardy the spiritual and eternal welfare of his son?

"Its moral and religious glory is departed."—"The man of faith casts a tearful eye over its desolations."—"engines to lay waste the church of God."

We do not believe our readers need many comments on language such as this. They know the unimpeachable character, the unbending integrity, the staunch principles of virtue and piety of the governors of this venerable institution, and such language can only fill them, as it must all honest minds that are not wholly gangrened by the virulence of party passion—with unconquerable disgust.

"The man of *faith*"—&c. The man of *auto*dox faith undoubtedly.

Our minds are irresistibly turned, by this article, to the following sentiments of the pious and catholic Watts.

'When we have been accustomed all our lives to a particular set of words and ideas, it is pretty hard to persuade ourselves to make any little change in our ideas or words, even though the greatest advantages might be attained by it towards the defence of the gosgel; and though it might remove some of the chief embarrassments which attend any particular article of faith. I wish heartily for myself and my friends greater freedom of soul in the humble pursuit of truth.'

TWO NATURES. The doctrine of the *Two Natures of Christ*, is an expedient, without which the supporters of the Trinity would be compelled at once to yield the argument. And yet, on examining the subject, this miserable subterfuge is found astonishingly destitute of support. Several publications have been issued from the press on this subject. Among the most able and convincing of these, is that by the Rev. Mr. Lamson, which appeared originally in the Unitarian Miscellany. This may be obtained at the Office of the Christian Register, at *one dollar* a dozen. Another smaller, but excellent little pamphlet on the same subject may be had as above at *thirty seven* cents a dozen.

Among all the arguments in defence of the Trinity we have never seen any tolerably plausible defence of the doctrine of the *two natures*, though it cannot be denied that it is the key stone of the arch on which the Trinity rets.

What is the cause that we have no vindication of this doctrine. Is it because it is indefensible? Is it not because its abettors are conscious that all attempt at vindication will only show the weakness of the foundation on which it stands?

Let an honest trinitarian, who has within him, none of "the sluggishness of uninquiring presumption,"—sit down in earnest, to prepare a defence of the doctrine of the *two natures*, and we have a strong persuasion that he will not only rise up firmly convined of its fallacy, its utter want of support,—but also with doubts, and a purpose of inquiry which would eventually prove fatal to his belief of the Trinity.

The increasing attention given, among us, to female education must be a subject of congratulation with every lover of his country and of mankind. The character of the generations that are rising up, is so dependent on the principles and character of *mothers*, that no person of reflection can be insensible how exceedingly important it is, that the most interesting and responsible of all the relations of life should not be entered upon, by young women, till they are thoroughly grounded in virtuous and religious principles,—have formed a character of their own, and have made such progress in the common branches of valuable Knowledge, as shall enable them to proceed unassisted in future necessary acquirements.

To the neglect of this wholsome rule, and the consequent want of a right and judicious family discipline and instruction, may *generally* be attributed the lamentable irregularities of our young men, and to the same cause, more invariably, may be attributed those gross but perhaps less frequent deviations of the other sex.

It is not so much that ladies are sometimes married too young in years, as it is that they are married too young in principle, in understanding, in acquirements. There are many persons, very many alas who are never old enough in these respects to enter on this relation, and it would seem a blessing to the world should they never do it.

The truth of these statements seems to have been strikingly illustrated in the history of Mrs. Whipple, who has lately been tried in New York State, on the charge of being an accomplice with Strang in the murder of her husband.

It appears from the testimony of the witnesses and other information obtained, that Mrs. Whipple, formerly Elsie D. Lansing, was an only child—and a spoiled child of her mother,—who, against the remonstances of her friends, and especially of the grandfather of the girl, suffered her to grow up ungoverned and uninstructed. She was however, finally sent from home to school. But after two or three quarters, and at the age of fourteen years and five months, she eloped with Mr. Whipple, then at the age of twenty four. It appears that Mr. Whipple prôved a kind husband, and was careful of her property.—

Whether Mrs. W. was or was not acquainted with the intentions and plans of Strang for the murder of her husband, there can be no doubt that she had been guilty of gross violations of her marriage vows; and though acquitted, it will be impossible ever fully to remove the suspicion, that she was, at least, in some degree acquainted with Strang's murderous designs.

To the folly and mismanagement of the mother, there is no doubt that the abandoned character of the daughter may be in a considerable degree traced. In the place of that reasonable, regulated affection for her daughter, which it became her to exercise, there was, as far as we can learn, a blind, pernicious fondness, which would neither exercise or permit any suitable disipline or correction of wayward or indolent habits;—a total misconception and disregard of her duties as a parent, and of the vital interests of her daughter.

In view of the discipline and instruction, which, from the very nature both of our physical and mental constitution, the Author of our being evidently designed as the duty of his moral creation towards their offspring, there was little reason to have expected that the result, in this case, would have been otherwise than what we have been called to witness.

These remarks are not made to excite sympathy, for the guilty subject of them, but to aid in giving a right direction to our reflections on the causes and remedies of crime.

Let this case stand, then, as a solemn monument of parental folly; and let it excite parents to greater effort and vigilance, not only in giving their children what are called the accomplishments of the day, but in establishing them in virtuous principles, in giving them habits of self government, and above all in imbuing their minds with the principles of religious wisdom and christian piety.

Retreat for the Insane. By the late report of the Physicians of the Retreat for the Insane, at Hartford, Connecticut, it appears that out of *twenty eight* recent cases, twenty five patients were recovered. In the detail given of the treatment of patients at this institution, it appears that the method is in some respects new. The patients are uniformly treated with the utmost kindness, with a view of gaining their confidence. No deception is ever used, but they are treated with the utmost frankness. When confined the reason and necessity of this treatment is explained to them as far as they can be made to comprehend it. "By this course of intellectual management," says the report, "it has been found, as a matter of experience, at our institution, that patients who had always been raving when confined without being told the reason, and refractory when commanded instead of being entreated, soon become tractable and docile."

Tracts. A Clergyman of one of our cities, writes, to his friend, after having visited the Coal Mines of Pensylvania, and distributed tracts there; "The distribution of Tracts, is, in many cases the only way to excite an interest in religion. It would have astonished you, to see how anxiously the black faced miners gathered round me in groups, to receive these little books."

At a late anniversary of the Sunday School held at Manchester, England, upwards of *ten thousand* children were present. Of these upwards of 3600 belonged to the established church and to the Methodist pursuasion. Of the remainder, 6358 were attached to the *Schools for all denominations.*

Maine Missionary Society. From June 16th to July 21st 1827 the Treasurer of the Maine Missionary Society received, from different sources the sum of $1624,70.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR,

I was recently very much struck with a *fact* related in the "Memoirs of the late Mrs. Catharine Cappe." Before her marriage, when about thirty years of age, she had the care for a short time of a very intelligent and interesting little girl, about five years old, the child of a friend recently deceased. The father was obliged to be absent two months in Scotland, and requested her to remain with his little daughter until his return. Mrs. Cappe relates, page 160 :—

"I had promised to leave my little charge as seldom as possible; and it may therefore well be imagined that the time passed very heavily; my little pupil indeed, rewarded my attention to the utmost of her power, by her affectionate attachment, and by her innocent, playful vivacity, and she really was one of the most interesting children I ever knew. The Baron had desired that during his absence, I would hear her say the Church Catechism; and one morning as she was repeating it, coming to the exposition there given, of what is called the Apostle's Creed, namely, 'First, I learn to believe in God the Father—secondly, in God the Son—thirdly, in God the Holy Ghost'--she paused of her own accord, and counting with her little fingers. 'one, two, three; now how is this—my Bible says there is but one God, and my catechism says there are three.' 'My dear, wherever they contradict each other, you must depend upon your Bible.'—'O very well,' she replied, and seemed perfectly satisfied."

How natural ! how conformable to truth was the observation of this little child ! How does it rebuke and confound those metaphysical theologians who puzzle themselves and their readers with their fictions about *persons* and *distinctions* and *subsistences* in the deity—fictions so gross and palpable that the simple, unsophisticated intellect of a little child instantly detects and exposes them.

The conclusion which this little child so readily formed, would, I am persuaded, be the conclusion of all, be they wise or simple, learned or illiterate, if they would only exercise the same reflection and judgmend in examining the doctrine of the trinity which they employ on every other subject of inquiry.

The *popular* conception of God, among all sects, is that of ONE Infinite Being. Jesus Christ too is universally regarded and spoken of as a *distinct* person, a *different* being from God. If then the Trinitarian theologian would use common language, or at least use language in its common acceptation, he would be unable even to *state* his doctrine without exposing its falsehood and absurdity in the very terms of his statement. It is only by using the word *person* in a new sense, and by giving it a double, changeable meaning that he now succeeds in confounding the understandings and blinding the eyes of men. By vague and convertible phraseology he obscures and mystifies the clear doctrine of the divine unity, and those who will not reflect or who are afraid to reason are led captive at his will. Let them only imitate the example of this little child, and permit their native good sense to act freely—and they will be disenthralled from this verbal bondage. The truth will make them free—the plain truth of scripture, that "there is ONE God, and one Mediator between God and man."

ZUINGLE.

FOR THE CHRISTIAN REGISTER.

To a person who has been taught to look upon the Scriptures as the word of God; as containing the rules, which God has given us, by which to live in this world, and by which we are to be judged in the world to come; to one who has been taught from his earliest childhood to look upon the Bible as a sacred book, scarcely any thing can appear more improper and disgusting than the practice of quoting its precepts with carelessness and flippancy, upon every occasion where they can possibly be made to apply. Still worse is it when the language of Scripture is used in connexion with ideas and incidents which are themselves designed merely to amuse; when it is quoted merely to give point to a *good story*, or to furnish occasion for a *good joke*.

At first view, we should suppose that this would not be done, except by those who are entirely destitute of reverence for the Scriptures. We should expect it in the man who was habitually profane. We should expect it in the scoffer and infidel; for they make it their business to bring ridicule upon sacred things; but, with sorrow be it said, the habit is not uncommon among those whose education should have taught them better things; It is not uncommon among those who have professed to the world that Jesus is their master and that his Gospel is the only sure guide to immortal life. Men who would, perhaps be shocked at the idea of the most remote approach to irreverence to God, refrain not from bringing his holy word into disrespect or ridicule,

We can account for such a contradiction, only by supposing it the result of a want of reflection, or of a culpable disregard to the tendency of such habits.

It would be well for those who are in the habit of amusing themselves and others with witicisms founded upon the Scriptures—I know of no other term which will so well convey my meaning—to think upon the influence which it must have, as well upon their own minds, as upon the minds of others. Every one knows, for every one has felt the force of association. Every one knows that when once he has connected a ludicrous event or a merry jest with any peculiar phrase or language, the whole ludicrousness of the event, the whole mirth of the jest, is suggested to his mind whenever the peculiar language is used, let its connexion be different as it may. Now what can be more destructive to all proper feelings, than to have the mind called off from the subject which alone should claim its attention when we are listening to the oracles of God, to some miserable pun, to some trifling, contemptible story, which we may unfortunately have connected in our minds with the words which we are hearing?

What can serve more effectually to weaken the impression which might otherwise be made upon us? What tares more pernicious, could any enemy sow among the seed?

No—let no man do any thing to destroy either his own reverence or that of others for God's word. It is to this he must turn in the hour of trial for support. In affliction, here must he look for consolation. In temptation here alone can he find succour. In death, here alone will he find a promise of immortality beyond the grave. As he would value all its holy influences; as he would be the best friend and not the worst enemy to his fellow men; as he would desire the favour of God, let him not convert his Bible into a book of merry stories or foolish jests.

T. S.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR,—Will you allow me, through the medium of your paper, to offer a few remarks upon the scripture meaning of the word *mystery*. The common acceptation of the word mystery, according to our best lexicographers, is, *something above human intelligence—something awfully obscure;* and this is the meaning, I believe, which is attached to it by the great mass of Christians, whenever they meet with it in the Scriptures. It is not my present object to inquire whether this word has undergone any change in meaning since King James' translation was executed, but merely to offer briefly my reasons for believing that no such idea entered into the minds of the sacred writers, when they used the words which we find so translated.

The Greek word *musterion*, has for its first meaning in Schleusner's Lexicon, "any thing or doctrine formerly concealed, or as yet unknown to men." It was the opinion of this and other able critics, that this meaning was applicable to all the passages in the New Testament, in which the word is used. Dr. Campbell, in his preliminary dissertations, expresses the same opinion. He says that "the leading sense of the word is a secret, any thing not disclosed, not published to the world, though perhaps communicated to a select number." Of course, this is entirely different from the meaning of the English word *mystery*, as given above, according to the sense just adverted to a thing is no longer a mystery than while it remains unrevealed,—according to the common acceptation of it, a thing is equally a mystery after revelation as before. To the former we properly apply the term *unknown;* to the latter, we may, in a great measure, apply the epithet *unknowable*. In accordance with the above, we find the calling of the Gentiles into the Church, denominated a *mystery;* that is, this design of GOD had been a secret hidden from men, but so soon as GOD saw fit to reveal this gracious design, it ceased, at once to be a mystery. In 1. Cor. IV. 1, we find the Apostles denominated "Stewards of the mysteries of GOD," i. e. dispensers to mankind of the divine purposes hitherto concealed, and therefore termed secrets. Also in Mat. XIII. 11. CHRIST says to his disciples, "To you it is given to know the mysteries of the Kingdom of Heaven," i. e. no secret relating to this subject is withheld from you; "but to them, it is not (*yet*) given," for these very Apostles were commanded, upon receiving their commission, to disclose to all the world the whole mystery of GOD, his secret counsels in regard to man's salvation. Again, in 1. Tim. III. XVI. "Without controversy, great is the mystery of Godliness." Here the meaning which I have given of the word, was clearly intended; it is obviously this—"Great, unquestionably, is the divine secret of which our religion brings the discovery, &c."

If any one will take the trouble to examine the other passages in which this word is used, he will find the meaning I have given, will apply equally as well as in the cases I have adduced. Besides, it seems very repugnant to reason, to suppose that God would inform man by revelation, that there were truths, which he must never expect to be able to comprehend. The object of revelation is, of course, to furnish man with that knowledge of his relation to God, and his religious duties which it was necessary for him to possess, but which unassisted reason failed to afford him. Being altogether practical in its design, we should expect to find nothing in it beyond human comprehension, since that which is incomprehensible, is incapable of operating as a motive upon men. Being intended for *all* men, the poor as well as the rich, the illiterate equally with the learned, the man who has one talent as well as the one who has five, we should expect to find it adapted to the commonest understanding. There may be—undoubtedly there are many things in the Divine Economy which our present limited comprehension is unable to fathom; but whether there are or not, is of little consequence for us to know, since not being comprehended, they could not have any influence upon our conduct. These considerations lead me to believe that there is no such thing according to the common acceptation of the word, as mystery in the scriptures. To me, the absence of all mysticisms, and the clearness and simplicity with which the doctrines of the Bible are taught, are among the most satisfactory evidences that it is a revelation from God. A. G.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR.—Permit me to recommend to your readers,—*The Young Child's Prayer Book*. Second Edition, published by Bowles and Dearborn.

This useful little manual contains much valuable matter for families and Sunday

Schools. Mothers will find it a useful assistant in religious instruction; and teachers will be enabled by it to do something more than merely admonish their pupils of the duty of prayer. We are happy to have it in our power to recommend a work so well adapted to the capacity of very young children, and hope to see it speedily adopted in all Sunday Schools.

FOR THE CHRISTIAN REGISTER.

NEW UNITARIAN CHURCH.

The corner stone of the New Church now erecting on Washington-street, at the south part of the city, was laid with the usual religious services, on the morning of Tuesday, the seventh instant, in presence of a large number of citizens.

The purpose for which the proprietors had associated, was first briefly stated to the assembly by Charles Sprague, Esq. who then proceeded to read the inscription on the silver plate, which, with various publications of the day, was placed in a leaden box to be deposited under the corner stone.

After a fervent and impressive prayer by the Rev. Mr. Barrett, the ceremony of laying the stone took place; and the services were closed by the Rev. Mr. Pierpont, in an eloquent and truly catholic Address, upon the merits of which we forbear to enlarge at present, in the hope that it may be obtained for publication.

The erection of another Unitarian Church in a section of our city, where, it is believed, the rapidly increasing population demands one, must be a subject of rejoicing to every sincere worshipper of the "*Only living and true God.*" May the blessing of that God crown the labor of those who have associated to rear another Temple to His name. May it go up in beauty, and endure through ages —to echo in their simplicity and purity the sublime precepts of *Jesus the Christ.*

The plate deposited under the corner stone as above bears the following inscription:—

"The Lord our God is
One Lord."

South Congregational Society.

This Stone
Laid on the 7th day of August, A. D. 1827.
Building Committee,

Ephraim Marsh,	Josiah F. Flagg,
Thomas Brewer,	Henry H. Fuller,
Walter Cornell,	Henry Hatch,
Joseph D. Emery,	Thomas Hunting,

Benjamin Stevens.

Treasurer, Elisha Copeland, Jr. Secretary, Robert T. Paine.

Architect,
Thomas W. Sumner.

John Quincy Adams,
President of the United States.
Levi Lincoln,
Governor of Massachusetts.
Josiah Quincy,
Mayor of Boston.

WILLIAM WATSON STURGIS.

A friend has sent us a short notice of the distressing event described in the following paragraph. As the account which we here take from the Boston Daily Advertiser, is more full, and is therefore more just to the merits of this promising and greatly lamented youth, we have taken it as a substitute.

William Watson Sturgis, son of Wm. Sturgis, Esq. of this city, and a member of the Sophomore class in Harvard College, was at Provincetown, on an excursion for recreation it being vacation time at college, and on Thursday the 2nd Inst. went out with a number of other persons in a small sloop, for the purpose of fishing. It so happened that in the gibing of the vessel he was thrown violently upon deck, so as to strike his head with great force, and was taken up apparently lifeless. Efforts were made to restore animation, and with partial success, a physician being present, who bestowed every attention in his power. His senses however, were not restored, and his situation was considered extremely dangerous. A messenger was immediately despatched to his father, who arrived here at about 2 o'clock on Friday. The proprietors of the steam boat Legislator, on the application of a friend of Mr. Sturgis, very promptly gave their permission for that boat to convey him, with surgical aid, to the relief of his son, the distance to Provincetown in a direct course by sea, being about 50 miles, and by land more than double that distance. The slight hope that the young man might recover, proved delusive. He expired at 10 o'clock on Friday, and his afflicted parent arrived only to view his lifeless corpse, and to bring it with him to town, where he arrived at half past 1, in the steam boat, on Saturday.

The character of this young man was so remarkable and so well known, that the loss is severely felt, not by his family alone, but, although he was so young, by the public.—Having been several years at the Latin School, and afterwards a member of the School at Northampton, and of the University, he attained a distinction quite unusual, not only for his talents, which were of the first order, but for the manliness of his character, the amiableness of his disposition, and the uniform propriety of his manners and deportment.—Alas, to what hazards are the hopes of the parent exposed! Even the manly virtue, which shields the opening bud of promise in his offspring from the blights of temptation and vice—the strength of mind, and steadiness of purpose, which enables the susceptible youth to avail himself of all the advantages of the finest native talent, and the most ample means of instruction, and make him all that a fond parent could wish, could not protect him from the common accidents of mortality. By a single blow, he is cut down, and mingled with the dust. To such parents, there is no consolation but in the very magnitude of their loss, which assures them of the sympathy of all feeling hearts, and in their trust in that merciful Providence, which will in the end bring good out of evil, and which in taking the amiable and the excellent from this world, takes them to himself, in a world that is purer and better.

FOR THE CHRISTIAN REGISTER.

HOME.

Lines written on hearing a late Sermon on the blessings and advantages of a christian home.

If there's a joy—as sure there is,
Which angels might descend to own,
It is in that unbroken bliss
That's found within an holy home;
That Home that forms the infant mind;
Where life's most cherished blossoms blow.—
Whose thought in after years can make
Tears gush,—where they have ceased to flow—

If there's a hope—whose light—can send
Through life's dark clouds one cheering ray,
When sister, mother, sire and friend,
From faith, are called to joy away;
Tis that sweet hope which gently speaks
Of some—yet distant—happy home,
Where youthful pleasures we shall taste,
And love as pure as that now gone.

If there's a hope'—as sure there is,
Immortal—glorious—unconfined,
It is—what can it be—but this—
The home of the undying mind,
Where severed hearts with hearts shall meet,
Where Kindred soul with soul shall join,
And even, like the Eternal mind,
In peace—in joy—in love—be one! W.

The Secy. of the *American Unitarian Association* has received notice of the formation of an auxiliary in Norridgework and vicinity (Maine.)

SUMMARY.

The Rev. Mr. Tucker of Northampton has requested a dismission, on account of ill health, and with a view to a connexion with a smaller parish, where his duties will be less laborious.

Robbery. A daring robbery of a young man from the Eastward, was committed on the Providence Turnpike, last week on Tuesday, by three foreigners, just landed from Liverpool. The young man was very much beaten and bruised, and was left by the robbers as dead He recovered and raised an alarm, and it is supposed that the robbers are taken.

A society has been formed in Exeter, N. H called "The Union Prison" Mission Society of Exeter, for the benefit and relief of prisoners.—The object is to afford them the means of moral and religious instruction, and to minister to their temporal necessities.

Promotion of Temperance. A meeting was lately held in Philadelphia, to form a Society for the promotion of Temperance. Much of the wretchedness and crime prevailing in the United States, is attributed to the intemperate use of ardent spirits. We are told that more than three fourths of the criminal prosecutions and cases of pauperism in the great cities may be traced to this source. It is estimated that at least 30,000 persons are annually destroyed by it. It was resolved at this meeting that every laudable effort should be used to check the destructive progress of this vice. Mr. Mathew Carey was chosen President of the Society.

Loss of the Falcon.—We gave in our last, an account of the loss of the sloop Falcon, of New-Bedford, on Cape Lookout Shoals, and the remarkable preservation of the crew and passengers. In a statement by some of the passengers, published in the New-York Morning Courier, it is asserted that the loss of the vessel was owing to the intemperance of the captain.

The Newbern N. C. Sentinel gives an account of the wreck, and expresses in strong terms its indignation, at the inhuman treatment which the unfortunate passengers received from the wreckers. Many particulars are given, for which we have not room. They are enough, as the Newbern Sentinel justly remarks, 'to fill every feeling heart with detestation of such barbarity, upon the shores of a christian country. It would disgrace the meridian of Morocco."

HARRISBURG CONVENTION. This Convention was organized on the 30th ult. The account which follows is from a letter addressed to the editor of the Baltimore Patriot.

Mr. Ritner, Speaker of the House of Representatives of Pennsylvania, President of the Convention; Jesse Buel, of New York, and Frisby Tilghman, of Maryland, Vice Presidents; Mr. Holstead, of New Jersey, and Redwood Fisher, of Pennsylvania, Secretaries. A Committe of two from each State, the good old number 13, being represented, was appointed, to whom the Resolution of the Pennsylvania Society was referred. The Committee may report to-morrow; but this I think, is doubtful. From what I can see and hear, I am induced to believe, the Convention will not get through in less than a week.

President Adams arrived in this city on Saturday last, and proceeded immediately to Quincy. His visit is understood to be one of business, connected with the obligations relative to his late fathers will, of which he was named first executor. His health is said to be feeble.

It is stated in several of the public papers that the Directors of the Providence Washington Insurance Office, have presented $500 to Mr. Dobson mate of the brig Crawford when recently captured by the pirates, as a small testimony of their sense of his prudent and intrepid conduct.—

Mr. Jefferson, having been lately quoted by some of the public papers, as friendly to Gen. Jackson, the National Intelligencer in reference to this subject says;—

"Of late years, that venerable man, [the late President Jefferson] seldom ventured to say any thing on politics; but, not many weeks before his death, he observed to a friend, 'that his faith in the self government of the people had never been so completely shaken as it had been by the efforts made, at the last election, to place over their heads one who, in every station he ever filled, either military or civil, made it a point to violate every order and instruction given him, and take his own arbitrary will as the guide of his conduct.'

'In such terms, strong as they are, and much stronger than we are disposed to use, did Mr. Jefferson speak, just before his death, of the alarm created in his mind by the effort to place a merely military man at the head of our Republic.',

Mr. Jefferson's papers.—It is reported, says the Providence Gazette, that Mr. T. J. Randolph has received an offer from some person in Boston, of $100,000 for the late Mr. Jefferson's manuscripts.

Isaac B. Desha. In the pardon of this man, the Governor, his father, used the following expressions.

"And whereas the whole of the evidence against the said Isaac B. Desha, being circumstantial, and *from much of it being irreconcilable,* I HAVE NO DOUBT *of his being innocent of the foul chrrge;* therefore it is an object worthy of exeective clemency'—and therefore, he grants the 'full and free pardon for the *supposed* offence."

Upon this statement of Governor Desha, the Frankfort Commentator remarks.

"Two different juries had found the young man guilty, upon testimony as conclusive, as perhaps ever was adduced against a criminal; and considering the great mass of testimony, it was remarkably clear of discrepancies, His father *heard both these trials,* and yet, if we may believe his professions, thinks Isaac was innocent!"

Florida Indians. It appears, by a statement in a late Pensacola Gazette, that the Florida Indians are averse to a removal. The head chief, in his talk with Col. White, said that they had suffered much in removing once, and were now getting fixed in there houses, and did not wish to remove again. The following extract from his talk ist rom the Pensacola Gazette.

"If I had wanted to sell our lands, we would have got our agent to write to the President. I have two men who have been over the Mississippi, and they say it is bad country, where shells cut out the moccasins and bad Indians live there who would destroy us. The lands there belong to them. The Secretary of War asked us if we were unwilling to let any of our men go if they were willing, I told him no. But none are willing to go. I have moved once and suffered much, and do not wish to go again—you tell me we will all die here—I think we shall all die there too. The White and Red men are all made by one being, the Great Spirit, and all have to die. I look upon you as my brother, and if I were to give you a talk you did not like you would not be pleased—we have just been making some new laws, to govern our people and punish those who do wrong, and if they do not keep peace and live on their lands we shall punish them. I want you to tell the President they are learning more sence.—Some of the officers and white men are here, I want to know if they ever heard of my having two talks. The white man who told the President we wanted to go, told a lie, and he ought to be whipped."

Gardner Lyceum. The examination at this institution took place on Wednesday last, in presence of the Trustees and Visiters, and gentlemen from the town and vicinity, The students of the different classes gave evidence of great industry, and their examination reflected credit upon themselves and the institution.—The course of studies pursued at the Lyceum is eminently calculated to fit young gentlemen for usefulness in life. It is learning them while young that which they are to practice when old. It offers the means of an elevated and liberal education at a small expense. *Hallowell Gazette.*

COLLEGIATE RECORD.

On Thursday the 2ad inst. the first annual commencment of Washington College was celebrated in Hartford. The degree of Bachelor of arts was conferred on ten young gentlemen, Alumni of the College.

The honorary degree of Doctor of Laws was conferred on His Excellency Gideon Tomlinson, Governor of the State of Connecticut.

William W. Ellsworth, Esq. of Hartford, was on Wednesday last appointed by the Trustees, professor of Law in Washington College

The annual Commencement at the University, of Vermont, Burlington, was appointed for Wednesday of this week.

The sentence of the court was passed on Jesse Strang on Saturday the 4th instant. The day appointed for his execution is August 24th.

Col. Charles Coit, of Norwich Conn. being fully satisfied of the impulse given to the vice of intemperance, by the vending of ardent spirits, has relinquished that part of his business.

David Cusick, an Indian of the Tuscarora Tribe has recently published in Lewiston, Niagara, county, N. Y. a book entitled "Sketches of the ancient history of the Six Nations: comprising, first, a tale of the foundation of the Great Island' now North America, the two infants born, and the creation of the Universe. 2d, A real account of the settlement of North America, and their dissensions. 3d, Origin of the Five Nations, which was called a Long House; the wars, fierce animals, &c." Cusick' who has placed himself at once among the literati of our country, has embodied in his work the traditions of his nation, and given a most interesting narrative to the public, told, as we gather, in the phraseology peculiar to the people of his complexion. *Phil. Gaz.*

Messrs. Carey, Lea & Carey of Philadelphia have at length received the whole of the Life of Napolean, by Sir Walter Scott; and it will be published in a few days in three octavo volumes.

Grand Observatory.—On the summit of a hill which overlooks the city of Lyons, at the north, a tower is now building, which is to be three hundred feet high from the ground. We know of nothing equal in height, but the spire of the Cathedral of Strasbourg, which is three hundred and twelve—but this is on a plain. What a city would have hesitated to do, has been undertaken by a simple individual, with the most certain guaranties of finishing, viz. a resolution, and funds more than sufficient. This edifice, which is already as high as the trees by which it is surrounded, will be totally finished in the year 1830. Its diameter is thirty feet at the base, and it will be twenty feet at the summit. It is to be finished by a covering in form of an Egyptian temple. It will be ascended by a staircase of 12 feet wide. This tower, which would seem gigantic any where, appears much more so in the spot where it is situated, which is itself elevated three hundred feet above the level of the Saone. There is no building in Lyons more than 170 feet high. The prodigious elevation of this tower will give great facilities for meteorological experiments, and scientific observations of all kinds. Mr. Pitrat the proprietor, proposes after it is completed to devote the sums which may be necessary, to purchasing the most perfect and important optical instruments which the arts have produced. On the sea or on a plain objects cannot be discerned at ordinary elevation at a distance of eight or ten leagues, on account of the curvature of the earth; but at Lyons, the neighborhood of the mountains of the Lyonnais and of the Alps, will furnish the most varied and extensive views. We understand that one of the instruments will permit the motions of a living being to be distinguished at a distance of twenty five leagues.

The U. S. ship Erie, says the Richmond Enquirer, about to sail from N. York, will carry out despatches commanding Commodore Porter to leave Key West.

The captain and Marinors of the schooner William, at Savannah, arrested on a charge of piracy, were discharged by Judge Cuyler, on the 24th ult. on payment of costs, there not being sufficient cause to detain them in custody.

Colombia, June 12. Bolivar has again been elected President of Colombia, by fifty votes against twenty four. He arrived at Carthagena on the 13th ultimo.—He was received with great honor. There were 3,400 troops at Carthagena. Matters were in a tranquil state. The British minister to Colombia was to sail for England in the Druid, via Jamaica, in four days.

A letter has been received by a gentleman in Philadelphia from the celebrated Miss Edgeworth, wherein she bestows high encomiums upon the first number of the American Quarterly Review, which had been sent her by her correspondent. *Nat. Journal*

Batavia. The ship Jasper, Capt. Swift, arrived on Sunday night, from Batavia. Sailed April 25.

The war still continued in Java. There were about 3000 European troops on the Island, and about as many native troops in the Dutch service. 3000 Dutch troops were daily expected to arrive from Holland. The Dutch man of war Atalanta passed Anjier for Batavia April 23. It was very sickly among the troops—many died daily. A battle was fought, in the interior, on the 14th April, in which the Dutch Troops, under the Baron Vexela, burned 50 vilages. Only 3 or 4 Europeans were killed.

By an arrival at New-York, Liverpool dates to July 17th have been received. The defeat of the corn-bill was likely to produce, a great sensation in the British community. It appears that after the amendment of Lord Wellington, the bill was abandoned by Lord Goderich.

This led Lord Grey to express himself with much warmth, in reference to Lord Goderich. We quote the following paragraph from his remarks.

"He was certainly convinced that the noble Viscount had not taken this course for the unworthy purpose of exciting discontent and a feeling in the *country*, against that House.—If however such an effect were produced, he should be ready to meet it. And if there was to be a contest between that House and a great portion of the population, his post was taken. He was one of an order with which he must stand or fall; and to the last hour of his life he would maintain the privileges and independence of Parliament."

Buenos Ayres and Brazil. Reports have been received, and are generally believed, that the preliminaries of a peace, between these two countries, have been agreed on. The information was received in Salem, by a letter from Pernambuco, dated June 20.

The illness of the printer of this paper has occasioned a delay in its publication this week, which we fear may occasion its failure on some of the mail routes. We hope this circumstance will be considered a sufficient apology.

MARRIAGES.

In Gloucester, on Monday evening last, Mr. Jabez Rowe to Miss Eliza Norwood.

In New-Bedford on the 6th inst. by Rev. Orville Dewey, Mr. John B. Wright, merchant of New-York, to Miss Nancy Howland, daughter of Capt. James Howland 2nd.

In North Bridgewater, by Rev. J. Goldsbury, Mr. Daniel Crocker to Miss Susanna Cole, both of N. B.—

In this city, by Rev. Mr. Ware, Mr. Shylock Spooner, to Miss Jane Singleton.

In Groton, on the third ult. by the Rev. Dr. Ripley, of Concord, Rev. Charles Robinson, to Miss Jane Park.

In Bolton, by the Rev. Mr. Allen, Rev Nathaniel Gage, of Nashua, N. H, to Miss Abby R. Gardner, daughter of the Hon Stephen P Gardner, of Bolton.

In Biddeford, Me. Mr John Theodric Balch, of the firm of Bartlett and Balch, New-York, to Miss Elizabeth Jones Thacher, daughter of the late Judge T.

DEATHS.

In Hingham, on Saturday last Miss Lydia Gammon, aged 88.

In W. Bridgewater, Mr. Nathan Bryant, aged 62.—

On board ship Mogul, of Boston, while going down the Mississippi the 10th ult. Capt. Wm. Mellus, aged 55.

Also, on board the same vessel, Mr. Knowles, mate. The vessel was bound to Europe, and has since put into New York.

At Scituate, Mr. Walter Jacobs, aged 53.

At West Cambridge, Amos Whittemore, Jr. Esq. Postmaster, at that place, aged 75.

At Dorchester, Wm. Coolidge, aged 17, son of the late Mr. Wm. C. of this city.

In Middleborough, on the 30th ult. Mr. Cuthbert C. Quimby, aged 22 years, son of Mr. Amos Quimby of New-Bedford.

CHRISTIAN VISITANT.

The *Christian Visitant* or *Religious Miscellany*; Vol. 1, No. 4, for July and August, is this day published by N. S. Simpkins & Co.—Court Street, Boston.

CONTENTS. Variety; Despondence; Religious Sympathy; why are not the Means of Religion more efficient; a Sermon on Spiritual Influence; a few words respecting Christian Piety; Union among Christians; Juvenile Department; the Selfish Boy Reformed. POETRY. A Summer Evening; the Sabbath School; Appeal for the Heathen. MISCELLANEOUS. The Christian; Schooling the Heart; Devotion; Sunday School Anecdote. INTELLIGENCE. The American African Colony; Horrors of Idolatry; Notice to Correspondents.

This periodical is not controversial, but purely practical, and peculiarly designed to promote practical piety, and virtue. Aug. 11.

LIBERAL PREACHER, No. 2.

THIS day published, by BOWLES & DEARBORN, 72 Washington-street, No. 2 of the *Liberal Preacher*, for August; containing a Sermon by Rev. Dr. *Thayer*, on Revivals of Religion. Aug. 4.

JUST PUBLISHED,

BY R. P. & C. WILLIAMS, 79 Washington-street, "*Candid Examination of the Episcopal Church*" in two letters to a friend. Fourth edition. To which is added, "*A Consideration of some popular objections to the Episcopal Church.*" August 4.

LINCOLN'S SCRIPTURE QUESTIONS,
For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred.

July 28.

WHITMAN'S SERMON.

BOWLES & DEARBORN, 72 Washington-street, have in press, and will publish early next week, *A Discourse on denying the Lord Jesus.* By Bernard Whitman, of Waltham. Aug. 4.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following articles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First, Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy, —and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,
ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,
JOSEPH TUCKERMAN.

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1822.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes —as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14.

POETRY.

The annexed lines are given in the New Haven Journal as an extract of a poem delivered at the close of the senior examination in Yale College by N. P. Willis, of Boston. We are never satisfied with an extract from the productions of this young gentleman. They breathe the very soul of poetry. They are the outpourings of genius baptized in the purest waters of Castalia, or in the holier fountains of Sinai and Horeb.—*Courier.*—

So lives the soul of man. It is the thirst
Of his immortal nature, and he rends
The rock for secret fountains, and pursues
The path of the illimitable wind
For mysteries—and this is human pride.
There is a gentler element—and man
May breathe it with a calm unruffled soul,
And drink its living waters till his heart
Is pure, and this is human happiness.
Its secret and its evidence are writ
In the broad book of nature. 'Tis to have
Attentive and believing faculties;
To go abroad rejoicing in the joy
Of beautiful and well created things;
To love the voice of waters, and the sheen
Of silver fountains leaping to the sea;
To thrill the rich melody of birds
Living with life of music; to be glad
In the gay sunshine; reverent in the storm;
To see a beauty in the stirring leaf,
And find calm thoughts beneath the whispering tree:
To see, and hear, and breathe the evidence
Of God's deep wisdom in the natural world.
It is to linger on the magic face
Of human beauty, and from light and shade
Alike to draw a lesson; 'tis to love
The cadences of voices that are tuned
By purity and majesty of thought;
To dwell on woman's beauty like a star
Whose purity and distance make it fair;
And in the gush of music to be still,
And feel that it has purified the heart.
It is to love all virtue for itself
All Nature for its breathing evidence;
And when the eye hath seen and when the ear
Hath drank the beautiful harmony of the world,
It is to humble the imperfect mind
And lean the broken spirit upon God.

MISCELLANY.

PRISONS AND PRISON DISCIPLINE.

We lately noticed the publication of the *Second Annual Report* of the Board of Managers of the Prison Discipline Society. The subjects considered in this Report are ranged under the following heads; I. Review of the year; II. Principal Evils; III. Remedy for the principal evils: IV. View of Prisons; to which is added an appendix.

I. "A REVIEW OF THE YEAR." Under this head we learn that four editions of the First Annual Report of the Society have been published and circulated. Journeys amounting to about 3000 miles have been performed in the northern and middle states for the purpose of exciting attention to the subject, and raising funds. The amount of funds collected in four States is $22-38, 18. The expenditures of the Society have been about $200 more than the receipts. The attention of the Legislatures of Maine, Massachusetts, Connecticut, and New-York have been successfully directed to the subject. During the past year several valuable Reports and other doctrines have been published, all having reference, more or less, to the general subject, and all tending good results.

II. PRINCIPAL EVILS. Under this head we have a variety of particulars.

1. *Bad Officers.* In several instances bad men have been appointed as officers of the prisons; though they have been uniformly dismissed as soon as detected.

2. *Great Expense.* Of the Expense we shall give one example, to show the difference under different management.

In the Massachusetts State Prison, from 1814 to 1824 the total expense was $78,328,44. The average number of convicts was 303. The total income, after defraying every expense, has during the last three years been $20,000, in the same prison.

A Community of Villains. It appears that many of the prisoners have been at different times in several of the different State prisons, and by freely mingling with the convicts in different prisons they learn and teach the arts of iniquity to a surprising and shocking extent, and by intercourse with each other devise and plan the most atrocious projects of villany, which are often carried into execution, when any of them are liberated.

Unrestrained Intercourse. In several of the Prisons a number of the convicts are allowed, on various occasions to associate freely. And, owing to the construction of some the prisons, it is difficult to prevent their associating to a considerable extent. In many of the prisons they are also allowed when the cells are unlocked in the morning and when called to their meals, to flock together promiscuously.

Corrupt Teachers. As was remarked above, some of the prisoners, in most prisons, have been in so many prisons before, and had such free intercourse with confirmed villains that they are qualified in a high degree to corrupt those with whom they have intercourse.

Arts of Mischief. We are told that the things taught in the prisons are as remarkable as the character of the teachers. Of 2178 convicts in five different states, 223 were sentenced for the crime of counterfeiting. And the art of counterfeiting in all its branches, is understood and taught in the prisons to a surprising extent.

Another of the "arts of mischief," is "*the art of picking locks.*" This is carried to great perfection. A convict from the State Prison at Charlestown furnished a key which unlocked eight doors in one house.

The art of picking pockets is also taught in the Prisons, where instruments are prepared for the more successful practice of the art.

Combinations against Society. Under this head some facts are related which show beyond a doubt that many of the outrages practised on society are planned within the walls of the prisons, and that the information which the convicts mutually communicate is an important means of facilitating their commission. The Commissioners of the Connecticut Legislature, state, that they were informed by the officers of the Massachusetts State Prison, there is no doubt that the robbery and murder of the late Mr. Gould, of Stoneham was concerted in the shoe shop of that prison. The substance of the account is thus, as given in the Report.

"A convict confined in Prison was acquainted very particularly in Stoneham, and to the immense stock of good chances for villany, which are known in that place, he contributed as one item of his share, that the famiiy of Gould lived rather retired, had about one thousand dollars in cash by them, and such other information as the case required. Four prisoners discharged nearly at the same time robbed and murdered said Gould. More than a dozen staunch prisoners knew of the deed which had been contemplated and could name every individual concerned. Two of the wretches were apprehended, Daniels hung himself in Prison, and Phillips after one or two trials was discharged for want of sufficient evidence. The next morning after his murder, the clerk of the Prison said, within hearing of one of the convicts, 'Mr. Gould, of Stoneham, was murdered last night.' The convict replied immediately, I know who murdered him, for I heard such a prisoner say before he was discharged, 'a dead dog can't bark.'

Imprisonment of Children and Youth. Of 2218 convicts in the prisons of six states, 361 were under 21 years of age. But many are sent to prison much younger. On this subject the Report has the following remark; "The greatness of the evil, if there is no injustice and criminality in it, of placing a child and confining him there with strong bolts and bars, among a den of thieves where he may be subject to any violence, and not be permitted to enter a complaint without the hazard of his life, has surely not been sufficiently contemplated."

Imprisonment of Lunatics. According to the last account there were thirty lunatics in jail in the state of New-York. In Massachusetts the account of the lunatics in jail is more in detail, and brings to our view a state of things, too shocking to be credited, were it not substantiated by testimony the most undoubted. The following particulars are from this part of the Report.

In Massachusetts, by an examination made with care, about thirty lunatics have been found in Prison. In one Prison were found three; in another, five; in another, six; and in another, ten. It is a source of great complaint, with the sheriffs and jailers, that they must receive such persons; because they have no suitable accomodations for them. Of those last mentioned, one was found in an apartment in which he had been nine years. He had a wreath of rags round his body, and another around his neck. This was all his clothing. He had no bed, chair or bench. Two or three rough planks, were strowed around the room: a heap of filthy straw like the nest of Swine, was in the corner. He had built a bird's nest of mud in the iron grate of his den. Connected with his wretched apartment was a dark dungeon, having no orifice for the admission of light, heat, or air, except the iron door, about 2 1-2 feet square, opening into it from his Prison. The wretched lunatic was indulging some delusive expectations of being soon released from this wretched abode.

In the Prison of five lunatics, they were confined in seperate cells, which were almost dark dungeons. It was difficult, after the door was open, to see them distinctly. The ventilation was so incomplete, that more than one person on entering them has fonnd the air so fetid, as to produce nauseousness, and almost vomiting, The old straw on which they were laid, and their filthy garments, were such as to make their insanity more hopeless. And at one time it was not considered within the province of the physician's department to examine particularly the conditiou of the lunatics. In these circumstances, any improvement of their minds could hardly be expected. Instead of having three out of four restored to reason, as is the fact in some of the favored Lunatic Asylums, it is to be feared, that in these circumstances, some who might otherwise be restored, would become incurable, and that others might lose their lives, to say nothing of present suffering.

In the Prison, or house of correction, so called, in which were ten lunatics, two were found, about seventy years of age, a male and female, in the same apartment, of an upper story. The female was lying on a heap of straw, under a broken window. The snow, in a severe storm, was beating through the window, and lay upon the straw around her withered body, which was partially covered with a few filthy and tattered garments. The man was lyiug in a corner of the room in a similar situation, except he was less exposed to the storm. The former had been in this apartment six, and the latter twenty-one years. Such are the minutes taken from the keeper's testimony, in Febuary, 1827.

Another lunatic, in the same Prison, was found in a plank apartment of the first story, where he had been eight years. During this time he had never left the room but twice. The door of this apartment had not been opened in eighteen months. The food was furnished through a small orifice in the door. The room was warmed by no fire; and still the woman of the house said he 'had never froze.' As he was seen through the orifice in the door, the first question was, is that a human being? The hair was gone from one side of his head, and his eyes were like balls of fire.

In the cellar of the same Prison, were five lunatics. The windows of this cellar were no defence against the storm, and as might be supposed, the woman of the house said, '*we have a sight to do to keep them from freezing.*' There was no fire in this celler, which could be felt by four of the lunatics. One of the five had a little fire of turf in an apartment of the cellar by herself. She was, however, infuriate if any other came near her. This woman was committed to this celler seventeen years ago.

The whole cellar is 55 by 33 feet, and in it are five apartments, besides the space between them and the one already described. These apartments are about 6 feet by 8. They are made of coarse plank and have an orifice in the door for the admission of light and air, about 6 inches by 4. The darkness was such in two of these apartments, that nothing could be seen by looking through the orifice in the door. At the same time there was a poor lunatic in each. A man, who has grown old, was committed to one of them in 1810, and had lived in it seventeen years. The cracks of the door as we opened it were stuffed with hay or grass on the inside, to secure it against the cold. When the door was opened, and we entered the dungeon, he could be indistinctly seen in his cold and filthy bed. He said, however, that he was not sick or uncomfortable, and he appeared cheerful.

An emaciated female was found in a similar apartment, in the dark, without fire, almost without covering, where she had been nearly two years.

A colored woman in another, in which she had been six years. And a miserable man in another, in which he had been four years.

Amdst all this wretchedness, it was some consolation to learn, that sickness and death had been rare. A fact almost as incredible as the testimony of the senses concerning the various scenes already described.

Besides the lunatics here mentioned, others have been found in Jail, in different parts of the country, and considerable effort has been made to obtain data from which to ascertain the whole number of lunatics in Jail in the United States: by which it appears, that the number in all probability exceeds THREE HUNDRED.

IRISH EMIGRANTS.

From the Boston Gazette.

The sympathies of the citizens of this country are much excited for the poor of Ireland. What particular measures have been adopted for their relief, and to assist the indigent emigrant, I know not; but I am satisfied, that money, clothes and provisions will not afford, according to the means of the benevolent, that assistance which the poor emigrants need; and especially, while they reside in our cities and compact towns. I know that the Irish laborers perform very great services, and have done much upon our Canals and in driving the waters from our doors in our metropolis and upon our roads; yet they are not improving their own condition in the best possible manner.

This hardy and brave people have a great reluctance in going into the country and in being employed in agricultural business among our farmers. This reluctance is not from a love of ease and idleness. We must look for it from other sources. They could not choose to remain in our cities poorly housed, coarsely fed, and live day by day "from hand to mouth" to the comfortable and comparatively luxurious fare of our farmers, unless there was some strong motive and some almost insuperable barrier to their leaving our compact towns and cities. In these, many are ruined by intemperate drinking, and their families are too poorly educated to become good citizens. I love the noble enthusiasm and generous heart of the Irishman, and it is my sincere wish to make him more happy, his children more comfortable, and himself better prepared to participate in all the honors and emoluments of our free and happy government.

The patrons, donors and protectors of Irish emigrants would do well to raise a sum sufficient to purchase a large tract in our western country, and have it judiciously lotted out in 40 or 50 acre lots, and with means to furnish each family with provisions, husbandry tools, &c. till industry should provide the means of subsistence. Let sufficient schools be established, and the youth be instructed, and all the means of information be diffused through the district; and above all, let them have their churches and priests, that they may enjoy the comforts and consolations of religion in the way and manner in which they have been educated and brought up. Attachment to the church and priest is the chief cause why the Catholics stay in our cities, where they have temples of worship, and why they refuse to reside back in the country wholly among protestants.

The lands thus parcelled out might be rented at nine per cent, upon the first cost, and adding expenses for provisions and tools for the term of seven years, and this rent would be moderate, and the tenant at the expiration of the term, if industrious, would be able to make the land his own by paying all costs and charges and interest from the time of the purchase by the proprietors. He will then have lived long enough among us to become, in some good degree, acquainted with our constitution and the civil institutions of our country, so as to become a good citizen. Children of hardy and generous parents, well instructed, would be a moral and physical acquisition to the nation. Dissimilarity in religious faith, should be no objection to this plan. It will be found true, upon close investigation, that enlightened and honest men think nearly alike in matters of religion; but when some nonessentials, something speculative wherein the passions are excited and worldly interest enlisted and connected; then as in all cases, disagreement, calumny and rancor assume the place of practical and revealed truth. The terrific baubles created by man will become harmless and inefficient before the progress of sound learning and honest investigation; and at the same time, the goodness, wisdom and kindness of our heavenly Father will be exalted.

The cruel and oppressed condition of the peasantry in Ireland and the great number of emigrants to the U. States and the British Provinces in America, (in the latter, they cannot find support and employment, and make their way here,) call on the benevolent and rich to do something for their relief. If these poor friendless Irish remain in our cities, they must drag out a wretched existence in poverty, intemperance and ignorance, and bring up their children, in some measure, to succeed the parents in much of their poverty, distress and ignorance. Then give them land, a chapel and a priest, and they will go where hope, rational and well grounded hope, will give light to the prospect and brighten and cheer happy reality.

Q.

[From the Montpelier, Vt. Watchman.]

Money Diggers.—Digging for money hid in the earth is a very common thing, and in this state it is even considered an honourable and profitable employment. We could name, if we plsased, at least five hundred who do, in the simplicity and sincerity of their hearts, verily believe that immense treasures lie concealed in the Green Mountains, many of whom have been industriously and perseveringly engaged in digging it up. Some of them have succeeded even beyond their expectations. One gentleman in Parkstown, on the summit of the mountain, after digging with unyielding confidence and unabated diligence for ten or twelve years, found a sufficient quantity of money to build him a commodious house for his own convenience, and to fill it with comforts for the weary traveller. On stoping lately to refresh, we were delighted by the view of an anchor, or the sign emblematical of his hope of success, while we left him industriously digging for more. Another gentleman on lake Champlain, we were credibly informed, has actually dug up the enormous sum of fifty thousand dollars! The incredulous and unbelieving may stare at this assertion, but it is nevertheless true; and we do not hesitate to declare our belief that *digging for money* is the most certain way of obtaining it. Much, however, depends on the skilful use of the genuine mineral rod. *Don't dig too deep*, is an appropriate maxim with all those who are versed in the art. Wood's Iron Plough, skilfully guided, is sure to break the enchantment, and turn up the glittering dust in every furrow. Countless treasures yet remain in the earth. Speed the plough—ply the hoe—'twill all come to light.

Easy method of preserving animals food sweet for several days in the height of summer.—Veal, beef, mutton, or venison, may be kept for nine or ten days perfectly sweet and good in the heat of summer, by lightly covering the same with bran, and hanging it in a high and windy room; therefore, a cupboard full of small holes, or a wire safe, is recommended to be placed in such a room to keep away the flies.—*American Farmer.*

JUST PUBLISHED

BY BOWLES & DEARBORN, 72 Washington Street, the CHRISTIAN EXAMINER and THEOLOGICAL REVIEW, for May and June.

CONTENTS.

Miscellany. On Slavery in the United States.

Poetry. The Resolution of Ruth, The Everlasting Friend.

Review. Art. VII.—Discourses on various subjects and occasions, by Robert South, D. D. Selected from the complete English edition. With a Sketch of his Life and Character. Art. VIII Pamphlets relating to the Oneida and Troy Revivals.

Notices of Recent Publications. The Christian Guide; the History of Dedham; Lamson's Ordination Sermon; Hymns for Children; Abbot's Convention Sermon; the Young Child's Prayer Book.

Intelligence. American Unitarian Association, Evangelical Missionary Society; Berry Street Conference; Massachusetts Convention of Ministers; the Massachusetts Society for the suppression of Intemperance; Boston Sunday School Society; the Liberal Preacher; Obituary; Dedications and Ordinations; To readers and correspondents. July 7.

HYMNS FOR CHILDREN.

JUST published, and for sale at this office "HYMNS FOR CHILDREN."

☞ A notice of this little work will be found among the communications in the Register of June 16.

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York. may 19

ORIGINAL BOOKS FOR CHILDREN

BOWLES & DEARBORN, 72 Washington-st. continue to publish their series of Original Books for Children. They have lately published *Anna Ross* abridged, by the author of Evening Hours; price, $11 per hund., 140 per doz., 17 cents single.—*Sophia Morton*; price, $11 per hund., 150 per dozen, 17 cents single.—*Emily Parker*, by the author of Evenings in New-England, and Editor of the Juvenile Miscellany; price, $11 per hundred, 150 per dozen, 17 cents single.—*The Pet Lamb*, price $2 25 per hundred, 30 cents per dozen, 3 cents single. June 23.

JUST PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. KRUSENTERN'S VOYAGE AND RESEARCHES. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J. Krusenstern; 3 Recueil de Memoires Hydrographiques. II. GREECE AND THE GREEK FRIGATES. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitrators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard; 5. Refutation of the Reasons assigned by the Arbitrators—By H. D. Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. BALTIMORE AND OHIO RAILROAD. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of Improving the Intercourse between that City and the Western States. IV. MILTON'S ENGLISH PROSE WORKS. A selection from the English Prose Works of John Milton. V. INSURRECTION OF PAEZ IN COLOMBIA. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vicepresidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'CULLOCK'S POLITICAL ECONOMY. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. SPOLIATIONS OF THE FRENCH PRIOR TO 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII AMERICA. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. NOVEL WRITING. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. MORTON'S NEW ENGLAND'S MEMORIAL. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. CRITICAL NOTICES. 1. Gadsden's Address to the Florida Institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. QUARTERLY LIST OF NEW PUBLICATIONS. July 7.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827.

"He, who the sword of Heaven will bear,
Should be as holy as severe;
More nor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS—NEW EDITION.

JUST published, and for sale by THOMAS WELLS, No. 92, Hanover-street, a selection of HYMNS and PLALMS, for Social and Private Worship—sixth edition.

This is a good edition, of handsome 18mo. size, on a fair Small Pica type, and good paper, from the University Press in Cambridge. It agrees in its arrangement with the last stereotype edition,—with so slight variations as to permit of the promiscuous use of both, except in the choir, where strict uniformity is essential. July 7.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

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